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# The Church Times.

Rev. J. C. Cochran---Editor.

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 26, 1864. NO. 30

## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. Feb. 29	Quinquages. 8. Gen. 8. Luke 9	Gen. 12. Eph. 3
M. 27	Deut. 9. 10	Deut. 10. 11
T. 28	11. 12	12. 13
W. 1	13. 14	14. 15
Th. 2	15. 16	16. 17
F. 3	17. 18	18. 19
S. 4	19. 20	20. 21
S. 5	21. 22	22. 23

## Poetry.

### ALL FOR CHRIST.

"Thou, who didst stoop below  
To drain the cup of woe,  
Wearing the form of frail mortality;  
Thy blessed labors done,  
Thy crown of victory won,  
Hast past from earth—passed to Thy throne on high,

Man may no longer trace,  
In Thy celestial face,  
The image of the bright, the flawless one;  
Nor may thy servants hear,  
Save with faith's raptured ear,  
Thy voice of tenderness—God's holy Son.

Our eyes behold Thee not,  
Yet hast Thou not forgot  
Those who have placed their hope, their trust in Thee,  
Before Thy Father's face  
Thou hast prepared a place,  
That where Thou art, there may they also be.

It was no path of flowers,  
Through this dark world of ours,  
Beloved of the Father, Thou didst tread;  
And shall we in dismay  
When clouds and darkness are around it spread.

O Thou who art our life,  
Do with us through the strife,  
Was not Thy head by earth's fierce tempests bowed?  
Raise then our eyes above,  
To see a Father's love,  
Beam, like a bow of promise, through the cloud.

Ev'n through the awful gloom,  
Which hovers o'er the tomb,  
That light of love our guiding star shall be;  
Our spirits shall not dread  
The shadowy way to tread,  
Friend! Guardian! Saviour! which doth lead to  
Thee."

## Diocesan Church Society.

### PUBLIC MEETING.

(Continued from last week.)

The Rev. HEBER BULLOCK, who seconded the Resolution moved by the CHIEF JUSTICE, spoke as follows:—

I felt much honoured when two years ago I was permitted to second a Resolution in parpourt similar to this, when it was moved by the same venerable member whose sage and pious words you have been again permitted to hear. I do not feel the honour less tonight, for it is indeed a privilege in such a Society as this, doing God's work as closely as it can in God's own way, to be authorized to stand up and in behalf of every one of its members, publicly to declare before God, that we have thankful hearts for the great care he has taken of us, and the blessing he has poured on our poor efforts for His glory—it is indeed a privilege to express a thankfulness, which by its very expression shows that we are not tired of the work, for in the cause in which we are engaged, well-called by the Resolution, the great cause of Christ's Church militant, success creates a greater sphere of action,—the more we do and the more successfully, the greater will be the demand for labour—every new Mission opened is another channel for the conveyance of our talents, our alms, and prayers—so that when we own our hearts thankful for God's past blessing on our past labours, we virtually declare that we have hands ready for more work—when we offer up thanks for an increase of the harvest of immortal souls, we confess that we have faith and courage to break up more of the fallow ground in our Master's vineyard, and sow and water, and trust again for increase. O! all thankfulness this is the best, for in it the life with the lips takes part—it is the very spirit in which a soldier of the cross should come up before his captain—not to

thank Him that his work is done, and that his armour may be laid aside, but to bring up the trophies of one campaign, prepared to do battle in another—to declare victory in one quarter of the field and turn to combat in another. This is what we pledge ourselves to do by this Resolution,—to thank God and take courage—to stand between the year that is past with its labour done, and the year that is passing with its task unfulfilled, with hearts thankful for the past, with hearts faithful for the future. God has done great things for us whereof we rejoice, and for these we are ardent; that He will do them again we have too trusting a faith to doubt, and what we want is grace and courage to offer ourselves willingly for his workmen—for though on and through our own strength we can do nothing, in and through His we can do all things. This in the 1st. clause of the Resolution we confess that results are in the hands of God, in the latter we admit that we do not expect His blessing on idle hands, but that if we expect to reap we must sow in faith and wait in patience. We admit the results are in the hands of God, that except the Lord build the house their labour is in vain that build it—except the Lord keep the city the watchman waketh but in vain, and for every victory gained by the spiritual agencies of the Church militant, this Society will call us up as it does this night, to lay our trophies where the Redeemer's feet—for every conquest of our Church as for the victories of our country's arms, we should come up before God with the thanksgiving on our lips and in our hearts—"Not unto us O Lord not unto us, but to thy name be the praise"—for without a constant dependence on the arm of heaven the greatest efforts of Christians and Christian Societies must prove abortive. The weapons of our warfare are not carnal, and whenever we depend on our numbers or our wealth, we fight as they who beat the air: therefore in God's name and might should we gather up our strength, in full confidence, that if we sow the seed that God has given and water it with the means that He has provided, He will surely give the increase. But while we ascribe all praise to God, and recognize every labour blessed, as blessed by Him, is it reasonable, is it right to sit down in sloth and carelessly wait for the work of God to come on us and our brethren—does the blessing come poured upon us free from all responsibility—do the talents committed to our trust call for no exertion to increase them? Oh no! far from it, every accession of wealth and power comes into our hands replete with an inseparable responsibility. Look at the tenure on which we hold them—man's utmost claim on earth and its possessions runs thus—"We brought nothing into this world and it is sure and certain we shall carry nothing out." All we hold is God's, and as responsible stewards we hold it—moreover it is required in stewards that a man be found faithful—and woe, unutterable woe is revealed to be his approaching doom who proves faithless—we have entrusted powers committed to our care and for good or evil we must use them—not only must we be on our guard that we use them not to the injury of ourselves and others, we must beware of the penalty that is attached to a hidden talent, the crime of doing nothing. We know the fate of the unjust Steward—let that deter us from abusing God's gifts—we know the doom of the unprofitable servant, let that deter us from keeping our talent useless through inactivity. Christianity is a work in which all must cooperate, a warfare in which all must serve—we are servants of God, and he who loiters and is idle robs God of rightful service—we are soldiers of the Cross, and he who slumbers at his post is traitor—he who is not with Christ is against Him, and in the mighty struggle that is now going on between the armies of heaven and hosts of Satan, all are either wearing the armour of Christ and doing Him service, or in league with the adversary—all are either workmen in the erection of a Church which shall hereafter fill the world, or destroyers who would lay its honour in the dust.—The great cause is going on, and will go on whether we as a Society or as individuals choose to share the toils of the battle field, and join the song of victory or not—we have the power, we have the opportunity of helping—for we have love and faith and prayer—and love is power, and prayer with faith is power. It will be no excuse to say that God in His own good time will bring the chariot of salvation to its appointed goal—that He will guide the ark in safety over the waves of this troublesome world, until it reach that world where there is no more sea. This is no reason why we should scatter where we ought to sow, or leave the thorns to choke and the unbroken sods to destroy the good seed. We do not doubt that God has already prepared a diadem of victory for His brave Church, but this will not keep off the wrath of God from any faithless son who will not fight his battles. We do not doubt that the hosts of Sisera were doomed, but this did not keep off the curse of God from the craven hands that would not work His will.—"Curse ye Meroz,

curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." Christ might with a word have caused the glory of His gospel to flash over the universe—or He might have called upon the agencies of Heaven to do His work with greater speed and greater zeal than we have done—out to frail man was the order given, "Go ye into all the world." God could have converted the world miraculously—He might do it now—but He is prodigal of miracle, and in the world and in the Church He reigns by means of agencies, by selected instrumentalities, to which he delegates the honour of making His name known on earth. It is no escape from the responsibility that His dispensation throws upon us, that we countenance no immoral practices, disseminate no pernicious doctrines—we must disseminate truth and practice virtue,—to live and die as if no soul but our own stood in peril, would be to give a flat denial to the inspired truth,—"No man liveth to himself and no man dieth to himself"—our influence must be felt—we cannot neutralize the power of our example, like our shadow it follows us, we cannot lay it down even with our lives, our acts survive us, our example will speak when we are dead. For this power we are responsible unto God, and that hour shall prove us magnitudes when from the bar of God we depart blessed as faithful or cursed as unprofitable servants. Once admit that great mercies call for great thankfulness and increase of action, then enumerate the blessings of our church in the full blaze of the gospel, and the free and well ordered exercise of her ministry, and we must see that our responsibility is of no small magnitude—we entreat you then with steady hand to lift on high the candle of the Lord, and let your light shine that every corner of our land may catch its beams, and every inhabitant of our land may glorify God on your behalf—we entreat you to fill your lamps with odoriferous deeds of charity. We are set upon a hill, hidden therefore we cannot be—we do not want to be. We must then either be a beacon light to warn the ignorant, or by a delusive flickering delude the thoughtless. Reduced to practice our position is simply this,—from their abodes of poverty, from the bleak shores that line our coast, our brethren come up and before this Society the accredited almoner of our charity, they plead their cause. They tell us that they are blind and in darkness, and beseech us to send them guides who shall reveal to them Him who can give them light. Can you by indifference thrust them back into darkness, and like the thoughtless multitudes that followed Christ, bid them hold their peace. They tell us that their souls are betrayed and wronged by sin, that unless we hasten to their assistance, the night will have come when no work can be done. Will you by refusal give them the contemptuous answer "What is that to us." What came we here for to-night, but to hear how the cause of Christ was progressing—then by a voice most clearly to be understood, a question from our Saviour comes, "Where is thy brother?" How shall we answer? Shall we confess that he is in darkness, ignorance and death, while we in light make no effort for his rescue—or dare we with the voice of him who first rudely broke the bonds of fraternal love, and then impiously stood up to assert himself irresponsible, give answer to God, "Am I my brother's keeper." The first may blink the merited reproach, "Who made thee to differ from another, and what hast thou that thou didst not receive." The latter may reveal the dreadful truth, "Thy brother's blood crieth from the ground." But your presence here to-night inspires us with the hope that you come convinced that since the errand of the holy Jesus was to fill the garner of Heaven with the souls of the redeemed, the least you can do is to help to guide the sickle—convinced that there can be no neutrality—that to be careless about christianity is to be thankless for the favor of heaven. If this conviction were upon us, little need to press the latter part of the Resolution, the call for faithful work—we need not be discouraged though not possessed of brilliant talents or intellectual might. Christ read a lesson to the pride of intellect when he sent out as heralds of his Gospel men relying on no worldly arts or power, but strong in the might and promised presence of their Head, and sent them to conquer where the noblest powers of man must have been in vain. No christian is allowed to shelter his indolence under the plea that his are not the talents to influence the world, for the greatest changes the world ever saw were wrought out by men whose greatest talents were the love of truth, the love of God and man. One Jew opened the apostleship of the Gentile world—four Jews reared and planted the cross in the heart of Greece, against the combined powers of wisdom, subtility and the sword. It was the single hand of a German monk that lifted up God's word, and threw back the gloom that had settled on his land—his solitary voice it was that proclaimed God's truth until it reached and routed the court of Rome—when caught up and echoed by kindred spirits it reached our glorious isle, and the Church that had protested long in vain threw off her

obtain and stood out before the world in her splendid garb of ancient purity and truth. Catholic, reformed and free—it was individual exertion that called into being the Parent Society, which now with giant arms embraces the world. Come nearer home and know that to the same exertion this Society owes its birth, and by an increase of that exertion must be sustained. Say not then that you can do nothing; when God is at work, every man's influence is mighty—let us do what we can, resting assured that whatever we do as for Christ, will like our life blood come back to our heart, for "he that watereth shall be watered again." of any additional stimulus be needed we may find it in the grandeur of the cause that calls for our exertion. The cause of Christ's Church militant—on earth is there a nobler, or one in which immortal men can better strive. This is the cause to which we have been pledged—this is the cause for which we now confederate—the cause of Christ in the world—the strife and struggle of his body against the power of sin—we were pledged to it when the cross was traced upon our brows—pledged to fight manfully under the banner of Christ. This banner is this night unfurled, and I glory to herald the summons—"Who is on the Lord's side," who? We are called to no doubtful conflict—only let us be valiant for the truth and the truth must prevail, and the Church as her enemies fall before her will rise and expand until she becomes all that she is represented in the divine canticles—to her friends fair as the morn, to her enemies terrible as an army with banners. What we do we must do quickly—a few more days of toil and conflict, a few more struggles for the faith of Christ, and over our worn bodies the Church Militant shall have chanted her noble requiem—"Blessed are the dead that die in the Lord"—a few more hours of the heat and burden of the day, and the tranquillity of an everlasting rest awaits the faithful workman—the battle will soon be over, and every foe defeated, the last enemy, death, destroyed, the final song of the Church militant no longer, oppressed but triumphant, shall tell out to the regenerated, "Oath—" The kingdoms of the world are become the kingdoms of the Lord and his Christ."

In conclusion, my Lord and brethren, I would once more call attention to the happy motto which this Society has embodied in this Resolution—it is so short that the most treacherous memory can retain it—so full of vigor that it can throw energy into the daily life of every one who adopts it. Only let us value it as it deserves, act and live up to it—and if God spare us to meet again when another year shall have carried our efforts for the extension of his Church into the eternal world, we shall have no cause to regret that be this night adopted the spirit of the Resolution—*thankful for the past—Faithful for the future.*

The Rev. GEO. W. HILL, who seconded the Resolution moved by A. M. UNACKER, Esq. on the subject of Windsor College, addressed the meeting as follows:

Among all the works of God, man, unquestionably, holds the highest place. His position is defined by characteristics peculiarly his own. He is stamped with an impress of which all the lower works of creation are devoid. This exalted position, however, is not derived from his physical construction, though he is fearfully and wonderfully made; this proudly pre-eminent place is not awarded to him because he stands erect and rears aloft his head, as a column amid the vast and numberless works around him, but because of that intelligence and soul implanted in him by his God. As says the poet—

"It is not from his form, in which we trace  
Strength joined with beauty, dignity with grace,  
That man, the master of this globe, derives  
His right of empire over all that lives.  
That form indeed . . .  
Assorts precedence and be-keeps control,  
But borrows all its grandeur from the soul."

It is this which elevates man to that high and dignified position he maintains on earth—a mind to understand and an immortal soul to profit by it. We say not how far that intellect participated in the heavy curse pronounced in Eden; experience and the voice of Scripture unite their strong testimony in showing us the need it now has of careful culture. Adam grasped the whole of animate creation, and with a fertile mind gave appropriate names to the myriads of living creatures brought before him by his Maker: whether he could have accomplished so vast a work, needing such comprehensiveness and originality of thought, after his expulsion from the garden, we know not—certain it is that his offspring require their minds to be cultivated with skill and unwearied pains.

In proportion to the improvement of the intellect from sound secular and religious training, is man's ability to fulfil his real destiny—promoting God's glory and the welfare of his fellow men. Thus education becomes a matter of paramount importance, not to the few or to that class of mankind, but to the whole of the human family. It is not, as many suppose, the highway of the ambitious to the pinnacles of fame, nor the monopoly of the rich for their sons and daughters, nor the toy and plaything of the learned for their leisure hours, but the care and duty alike of every patriotic citizen and of every sincere Christian. The great object of education is to improve and direct aright the mind, that its possessor may glorify his God, and advance the interests of mankind. And as it is the soul of man which gives him pre-eminence in created things, so is it the cultivated, improved and educated mind which gives him rank and influence amongst his fellows. Shall we ask for proof of this? Look at the many individuals whose names are emblazoned upon the pages of history, whose memorials

exist in the deeds they have performed, or in the influence their opinions exercise over the world. Shall we mention well known men of modern days? Pitt and Fox, whose tones thundering before the Commons of all England were repeated in imperial courts, and echoed from Legislative halls: Macaulay, the brilliant but dangerous historian of that mighty nation—or Alison, with his wider scope of Europe, whose otio strains have entranced and chained the thousands who have poured over the fascinating result of his daily and nightly toil. Shall we look back into the more distant past, and take him alone, who, chosen by God for high as well as holy purpose, enraptured the classic audience of Athens as he stood on Mars' hill and employed that learning which he obtained at Gamaliel's feet. A great work was to be done, and the strong intellect and profound learning of St. Paul was made subservient by God to its accomplishment.— Shall we ask what countries have obtained renown? Surely those which abounded in knowledge, where cultivated intellects congregated and ruled. In the great dynasties of ancient days, what monuments have they left in their temples and walls, their obelisks and pillars, their highways and aqueducts: testifying their high attainments in art and science. See the value which noble England, centuries ago, set upon mental culture, when Alfred the Great, with royal heart and royal hand founded the University of Oxford: and mark well the influence which that Seminary of learning, along with its sister Cambridge, has had not in Britain only but in the world. Nearer home, see the value which the Pilgrim Fathers set upon the same, when years ago they landed upon the shores of this broad continent. No sooner had they reared their dwellings and their sanctuaries, than in their midst was seen the academic hall, whence the rising generation might go forth fitted for their future spheres. Thus individuals and nations have felt the necessity and proved the utility of cultivating that mind with which God has endowed his children. This admitted, we observe that in all civilized and exalted countries, institutions have been founded for the promotion of learning and its diffusion. Educated men have been selected and clustered together, in order that their combined knowledge might form one grand whole. The gaseliers which light this noble room, are a perfect emblem of a university. Each jet separate and alone would yield a dim and feeble light, but many joined together form a brilliant globe of fire, whose rays pierce to the remotest corners of the spacious hall. In such Colleges and Universities, the majority of men who have possessed great power for evil or good have imbibed their first lessons. We do not say that none have risen to positions of eminence and utility who have not received a collegiate education—such an assertion would be absurd: hundreds have done so: with strong minds or diligent application of ordinary abilities they have attained their object in spite of their want—they have risen by their own innate talent or by their faithful study. But while these men did not directly receive mental training at the hands of Universities, let it never be forgotten that indirectly they did so. Whence came those erudite works on abstruse, knotty points, from which these men learn? Who brought to perfection those sciences of which the common make use? Who laboured in the mine of history and separated the dross from the gold? The Halls, Colleges and Universities, preserved that literature, those arts, that science in which these men delighted, by which they profited. Though they drank not at the fountain-head, they drank of the streams which flowed from it.

Let me turn to our own University at Windsor. Great changes have taken place. New efforts are making by its true friends to place it upon a sure basis, and to invigorate it with fresh life. Without entering upon its past history or eulogising the system of education obtained there, I purpose to place before you the views of its friends and Governors for the future, and if I err in my statements his Lordship will at the close of my address, kindly set me right.— There are two extremes in Education, one, the mere discipline of the mind without an accompanying knowledge of practical study—the other, the pursuit of studies of immediate practicability and utility without stern discipline of the mind. The great English Universities for many centuries were a type of the first class; many of the Colleges of the neighbouring Republic were a type of the second. If we were compelled to make our choice of the two, unquestionably the first has the preference. No amount of general knowledge apart from the well-trained mind can ever make up for that deficiency—no disjointed and bald scientific facts, involving no truth and expressive of no law, can ever suffice for the lack of mental discipline. Desultory knowledge, the result of other men's labours, put in a popular form, can never give that power or comprehensiveness of thought which is necessary for evolving new things or guiding great projects. The deep thought necessary for pursuing through a course of pure mathematics, the judgment called out in translating an obscure author, the rapidity of decision between proper and improper words, are calculated to impart ability for concentrating the mental faculties, and caution in discerning. But this system may be carried to an extreme. No harm and much good might accrue from adding to this mental training more immediately practical and useful studies, more knowledge which might be brought into use upon the moment of emerging from the College cloister to the busy world. Now, we trust, that we shall have neither extreme in our College. The system pursued at Windsor for sixty years, and derived in the first instance from Oxford, is well known to be and indeed

has been found fault with, as that of mental discipline without practical studies. Here then we have the solid basis, the sure foundation, the strong wall, and on this we purpose to build the superstructure. We do not purpose to sweep away the one and supply its place with the other; but as far as possible to join the two. For this reason it is proposed to have professors in our hall whose duty it shall be to impart knowledge in those various branches of art and science which most likely shall be useful in this country, combining mineral and agricultural advantages. As an example, we anticipate the professor of science giving such a course of lectures on the steam engine and railway locomotives, as shall bring into action that knowledge of principle which the students have learned in analysis, or giving such a course upon chemistry as shall be applicable to agriculture. Thus it is our earnest desire to accomplish, if possible, the great object, of at once training the mind and storing it with knowledge. One more feature, and I have finished. It is the last, it is the most important, the crowning portion of all,—the appointment of a Professor of Pastoral Theology. Great pains have been taken in days gone by to prove the indissoluble connection between the College and the Church. One of its primary objects was the training of a native clergy to fill the sacred office of the ministry. We desire to carry out more fully than over this important purpose, and give to the future ministers of our pure and apostolic Church, opportunities for becoming, under the blessing of God, well prepared for the arduous duties they shall be called upon to perform. Much good must arise from the establishment of such a chair in our College: most of us have felt bitterly our own inefficiency upon first entering upon our labours. The student of Law leaves College, studies four years for his profession, and is then admitted to the bar: the student of Medicine leaves College, studies four years for his profession, and then receives his diploma: the student of Divinity leaves College, and how different is his case—he is at once ordained: he must work as hard the first week of his career as the last: no time for reading, no time for thought, no time for furnishing himself for his labours. But we trust that by your liberal aid we shall be able to supply this deficiency, and that under the guidance of a devoted Professor of Pastoral Theology, the future heralds of the cross will come forth armed at all points to meet the enemy: as faithful and able Ministers to preach the unsearchable riches of Christ.

In days like the present we feel deeply upon one point, the necessity of all education being based upon and intermingled with religion. If one thing more than another is to be dreaded, it is that of a strong mind highly cultivated, but un sanctified by religion, unguided by the spirit of God. Give a man thorough education, train his mind and store it with information, you invest him with fearful power for evil or for good—for evil if no holy heaven be spread through his learning—for good if this all important element be there and give a tone to his thoughts and actions. Away with the false idea, that Schools and Colleges are for secular education, and that ministers and parents only must instruct in religion. Too well do we know from experience the difficulty which the pastor has to gain the ear of the young: too well alas! the carelessness of some parents on this vital point. Let us run no foolish risk; who cannot see that a College might give secular learning and thus arm its possessor with power: while neither ministers nor parents impart religious knowledge, either from want of opportunity or oversight. We never will consent to such unhallowed work? but with hand joined to hand, we as members of the Church of England, will endeavour to intermingle all the education we impart with the doctrine and word of God. And now when scepticism abounds there is more need than ever; when the current of infidelity sets in upon our shores as the great tidal wave of the Atlantic, let us raise a breakwater to resist its heaving surge. Aid us to support our College. I appeal to you on the highest motives which can actuate the man and the Christian, the welfare of your native country—the glory of your God.

III. Resolved—That it is very desirable that vigorous measures should be immediately taken to provide some future assistance for the widows and children of Clergymen when their day of labor and trial is ended.

Mr. P. C. HILL, who moved, this Resolution, said, that the testimony of Scripture was so unequivocal, that the Church of Rome in enforcing celibacy on her clergy did not venture to decree it as a matter of faith, but simply as one of discipline. The distinction however was immaterial, as in fact no one dogma of faith declared by the Council of Trent to be absolutely necessary to a man's salvation, was a more universal obedience required than to this rule of discipline. And looking to the great object of that church of subjugating the whole human family under one universal empire, it was wisdom in her rulers to enforce it. Those sagacious men perceived that to conquer so vast a domain required an army of soldiers wholly separate and distinct in all their aims and feelings from the vast mass of their fellow men: men untrammelled by any love of home or kindred, and swayed as one man by the will of a superior—and therefore they crushed all possibility of such an individuality of purpose, or affections springing up and weakening the efficiency of their force, by establishing this rule. But in exact proportion as such an idea is calculated to produce men fitted to accomplish the purposes of the Church of Rome, whose victories can only be achieved at the expense of her fellow men, so is it likely to produce men wholly unsuited for the work of that ministry which was committed by our Lord to men of like affections with ourselves, and

in whose ministers the Christian tossed with doubts and sorrows seeks to find, not a member of an order distinct and alienated from him in all his feelings, but one who can sympathise with him in his trials and sorrows, as having known them all himself.

But while we all admit the principle, the Church in Nova Scotia cannot be absolved from a guilty remissness in making provision for those whose claims it should bring before us. As previous speakers were urging the claims of the College (Mr. H. continued) the reflection forced itself upon his mind, that it was only a bitter mockery to train a man up in such an institution, to polish his intellect and render his sensibilities more acute by the very process, and then to send him forth to preach the Gospel, and expect him to devote all his energies to the work, while we leave a horrid and cruel care to enervate his arm and paralyse his efforts.

Because no cry for help has come up to disturb our peace, we have neglected to make provision for the future: I fear (said Mr. Hill) that if instead of labouring in a more humble field of a rural parish, a minister of the Gospel had fallen in the high places of the field, if he had been summoned as the great Apostle of the Gentiles was, to preach the Gospel in distant places, and as in his journeys through the wilderness he caught a view of the distant battlements of the cities which he only knew that he was commanded by the Holy Ghost to enter, and where on the same unerring authority he was fully satisfied that "bonds and afflictions" awaited him; or if like Luther he had been summoned to confront alone the assembled potentates of Europe, and at the hazard of his life confess Christ, and in such glorious circumstances had fallen, then perhaps our sympathies would have been excited and our tears would have flowed apace: but I fear there is something morbid in that state of mind, which could lend its sympathy to such a case and yet could not feel for him whose labour was fixed by God in a more humble sphere, and who having borne the burden and heat of the day in unceasing ministrations to the members of a rural parish, was summoned thence to his final account. We cannot however disguise from ourselves the fact, that such an appeal to our sympathies may in God's providence come up from some of the many parishes or districts in this diocese at any moment: and most assuredly after the case is presented to our notice we cannot escape the charge of a guilty neglect if we fail to put forth our energies and make provision for the contingency: 'To him that knoweth to do good and doeth it not, to him it is sin'; and to deny our accountability in such a case would be as vain as that empty symbol by which the Roman governor sought to signify that his hands were pure from the blood of Him who by his own admission was a "just man."

I know no more pathetic scene in history than when that great and good man Lord William Russell, who fell a victim to party strife, just previous to his execution was permitted to have a last interview with his sainted wife. When she had departed and he was to see her no more in this world he exclaimed, "Now the bitterness of death is past!" He felt that the last cord that bound him to earth was broken, and there was no more that his enemies could do to add to his afflictions. But we deny even this poor consolation to those who minister in holy things; when one of these labourers in the Lord's vineyard is summoned to his last change, and sees death about to enter his dwelling, and poverty like an armed man following hard behind, we add one pang more to his dying moments by the reflection forced on his agonised mind, that he must leave those whom most he loved while living to the cold reluctant aid of strangers. Let us awake, I do not say to the duty but to the privilege of giving in such a holy cause, and let every churchman when the committee to whom the duty is entrusted calls upon him, contribute as God has given him ability.

In conclusion I would only ask the members of our church to remember that "he who quickly gives, gives twice." And as we cannot unveil the future and see how soon a cry for help may come upon us, let us act earnestly and vigorously, and taking God at his word (I say it reverently) let us believe that even a cup of cold water given to one of these little ones shall not fail of its reward.

Mr. W. M. BROWN being unexpectedly called on to second the Resolution, was not prepared with any arranged remarks, but could not hesitate to advocate the cause of the widow and the fatherless. It was well known (he said) that there are no 'fat livings' in Nova Scotia, and it was well there were none, as some places were nearly or altogether destitute of pastoral aid. All who were accustomed to live comfortably knew well that £150 per annum, the usual salary of one of the church clergymen, would not admit of saving anything, where the individual had a family; if he had no family we need not give ourselves much trouble about him, a bachelor's money being usually considered to be fair game for all who desire to get possession of it.

The Church of England in the Colonies most effectually 'casts down imaginations' in her missionaries. When a little head makes its appearance in a Wesleyan mission house, there is always a cap ready to put on it, each clergyman's salary corresponding in some degree with the size of his family, but in our church a large family is certainly a small advantage—and there is a fund among the Wesleyans for the partial support of ministers' widows. In this matter we have to consider the necessity of making such provision for widows and children as will satisfy parents who have sons disposed to enter the ministry; that they may not after spending much of their means on one of these children, be required to maintain in advanced years a family of grandchildren. It is sufficient discouragement to a parent who has struggled hard to bring up a family res-

pectably, to find that the son on whose education so much money has been spent, cannot earn more than another who is a mechanic of ordinary abilities, and placed too in a situation where he cannot avail himself of any opportunities of increasing his gains, nor save any thing of what he does receive for his services. If he has a large mission and is zealous and useful in it he has no time to educate his own children, and he cannot afford to pay others to do it for him. There is a probability of candidates for the ministry being scarce unless some reasonable provision be made for those who by the father's decease may be left destitute. Mr. Brown declined attempting to awaken the sympathies of those present—common sense would dictate the necessity for immediate action, and he seconded the Resolution with much satisfaction.

IV. Resolved, That we gladly embrace this opportunity of expressing our undiminished gratitude to the Parent Societies in England, and our continued interest in the prosperity of the Sister Societies in the neighbouring Dioceses.

The Rev. T. C. LEAVER, in his neat and classical style moved the Resolution, enlarging on the numerous reasons which the members of the Church, not only in this diocese but in the whole of North America have, for abounding gratitude to those venerable Societies, which have for 150 years fostered the cause of true religion in this and other parts of the world, and to which we are still indebted for most generous aid. We are quite sure that the sentiments of the speakers to this Resolution met a warm response in the hearts of the audience: and for ourselves we hope the day will never come in which the good that these Societies have done, will cease to be mentioned with gratitude, to their honour and to the praise and glory of God, who has been pleased to make them highly instrumental to the welfare of His redeemed people.

The Resolution was briefly seconded by the Rev. Dr. SHRYVE.

The thanks of the Meeting to His Lordship the Bishop, for the able manner in which he had fulfilled the duties of the Chair upon the occasion, were moved and passed unanimously; and the Doxology being sung and benediction pronounced, the proceedings terminated.

The collection was taken after the third Resolution, and amounted to £24 19s. 6d.

News Department.

From Papers by R. M. S. Canada, to Feb 4.

DEATH OF THE REV. G. S. FABER.—The Rev. George Stanley Faber, B. D., died January 27, at Sherburn House, Durham, aged eighty. The deceased was master of Sherburn Hospital, Durham. In the year 1830, he was presented to a prebend in Salisbury Cathedral (Netherbury in Terra) the value of which is stated at £15 a-year: it is in the gift of the Bishop of Salisbury.

"A Member of the Church of England," in a letter dated from Gloucester-square, Hyde-park, to the editor of the *Morning Herald*, writes as follows:—

"The obituary of this day records the death of the learned and pious divine, the Rev. George Stanley Faber, at the advanced age of eighty years. His loss cannot but be severely felt by all parties irrespective of their denomination or diversity of opinion. He has lived to see the commencement of that 'time of trouble' which, nearly half a century ago, his profound researches in the prophetic world had led him to anticipate. His solemn warning at the close of his last able reply to Mr. Peters, written only three weeks ago, will, we trust, not have been published to the world in vain; and now that his is really a 'voice from the dead, and humanly speaking, a blank is created amongst us, never to be filled up in time (considering his age and experience), we cannot more effectually show our respect for his memory than by giving 'good heed to the sure word of prophecy, as unto a light that shineth in a dark place, till the day dawn.'"

"Mr. Faber has not been spared to witness the fulfilment of the remaining predicted events, nor to 'tarry till the Lord come,' but he is removed from much evil, and from seeing the full and final development of the anti-Christian confederacy. He has struck his tent, and is now in those 'many mansions in the house of the Father' which formed an important part of his deep study, and is the subject of one of the most interesting works which he has bequeathed to us. Truly, 'a great man has fallen in Israel,' and, although at his age we could not have looked for a very prolonged existence of him, yet we may and must mourn 'but not as those that have no hope' over the loss of one who, under Providence, was so peculiarly qualified to teach and guide others in their biblical and especially prophetic investigations."

MEETING OF THE MEMBERS OF THE HOUSE OF COMMONS AT THE EARL OF DERBY'S.—On Tuesday, at twelve o'clock, a meeting of the Conservative members of the House of Commons took place at the Earl of Derby's house in St. James's-square. The attendance was very numerous, and the noble earl addressed the assembly in a speech of considerable length. His lordship dwelt on the necessity for a cordial union amongst the members of the party—a sentiment which was warmly greeted. For many years a more positively unanimous meeting of Conservatives has not taken place.

THE QUEEN'S PIPER.—Mr. Kay, her Majesty's piper, has gone out of his mind, and the symptoms are such as to leave no hope of his recovery. The lamentable fact first indicated itself when he wrote a rambling incoherent letter to Col. Phipps (privy purse) in which he stated that he was in possession of important documents which clearly proved him to be the right and lawful heir to the throne; but as he had no wish to dethrone Queen Victoria, he demanded an interview with the gallant colonel. This was granted, and, on the man's making an appearance at the Castle, he was immediately put under restraint. Of course, he will be sent away and provided for, but it is not yet known whether the Queen will appoint his successor Mr. Kay was allowed to be the first piper in Scotland. His duty was to play before the Queen and royal suite when at dinner, and at the dancing of the Scotch reels. It is a somewhat remarkable coincidence that Smith the policeman on duty at the northern entrance to the Castle, went stark mad on the same day, and he has since been constantly imitating the barking of a dog. His death is hourly expected.

THE DESCENDANTS OF FLORA MACDONALD.—The Queen has been pleased to grant the sum of £50 as a gift to Miss Mackay, the great grand-daughter and only descendant of that relationship now alive of famous Flora Macdonald. The recipient is unable to do anything to provide for herself, and, through the premier, Lord Aberdeen, this grant has been obtained. There are descendants of Flora by a sister of the recipient of this gift, but the sister died about a year ago.

WESLEYAN REFORM.—On Tuesday evening a crowded meeting of Wesleyan reformers was held at the Freemasons hall, Great Queen street, for the purpose of giving 'important information relative to the great protestant movement.' Mr. Laws took the chair. The proceedings having been opened with prayer, the chairman vindicated the character of the reformers, and denied that it was their intention to found a new sect. They wanted to destroy the Wesleyan Conference as it existed at present, and not allow that Conference to make laws and thrust those laws upon them or not. Mr. Martin, of Manchester, in a long address, explained the various causes which led to the quarrel with the Wesleyan Conference, which he denounced (amidst much cheering) as one of the greatest despotisms of the present day.

DENMARK AND SWEDEN.

COPENHAGEN, JAN. 25.—Sweden continues to arm and on a great scale, yet no one knows which side will be taken. Private letters and the public press agree in fearing that Russia is to be the ally. In this case plain hints are given in the great papers that if the Court allies itself with Russia, the people will ally itself with England. In fact if this absurd step should be taken by King Oscar, no reasonable man would give a brass button for his throne.

The Swedish papers bitterly attack the document secrecy system patronised by England, and now introduced by the Swedish Government, which has not yet made public the neutrality act, although it is of the last importance for its own subjects, especially the ship owners, several of whom are making arrangements to transfer their vessels under the English flag.

King Oscar has applied to Norway for the levy of a large body of Norse seamen, about 1,150.

The Christiania students, at a great banquet on the 13th, drank a solemn toast, "For Union with the West."

LATEST NEWS.—Telegraphic Despatch!

A Telegraphic Despatch to the Merchant's Exchange Reading Room, dated New York Feb. 20th, announces the arrival at that port on the day previous of the U. S. M. S. *Baltic*, with Liverpool papers to the 7th inst. Cotton, market dull with a declining tendency. Flour had declined two shillings per barrel. Wheat had also declined six pence per bushel. Corn had declined four pence per bushel. Provisions in good demand—held at high prices. Consols advanced one and a half per cent. The Russian Ministers have withdrawn from France and England. General European War inevitable. Hostilities had commenced.

ADDITIONAL NEWS.

[BY SPECIAL DESPATCH.]

The Emperor of Russia's last proposal rejected. The Russian Ministers have left London and Paris, and instructions have been sent to the French and English Ministers to withdraw from St. Petersburg. France and England making active preparations for war. Some of the Conard Steamers have been engaged to take troops to Constantinople—6,000 go from England as early as possible. The greatest activity prevails in the Naval and Military departments of both countries. Doubts as to Austria.

## Missionary Intelligence.

LONDON SOCIETY FOR PROMOTING  
CHRISTIANITY AMONGST THE JEWS.\*ANNUAL LETTER OF THE BISHOP OF THE UNITED  
CHURCH OF ENGLAND AND IRELAND IN JERUSALEM.

Yet out of this mass of darkness and corruption, which is still the object of God's tender mercy, divine grace from time to time succeeds in rescuing sinners, who, one day will "be numbered with his saints in glory everlasting." Thus at the present time there are some young men among our inquirers under instruction, who promise to become living members of the body of Christ, vessels of mercy, and, perhaps, (may God grant it!) instruments of blessing in the hands of their Saviour to carry his name and commend it by a holy life among their brethren after the flesh. Since my last letter, seven adult Jews have been received into our Church by baptism, two of whom, I regret to say, have not done well; while I believe that the remaining five are walking, in some measure, in a manner worthy of their calling. If we were as anxious to multiply the number of our proselytes, whatever their characters might be (as we are sometimes represented), we could baptize them by dozens every year; but we are more and more convinced that, in order not to fill our Church with chaff, we must submit our inquirers, even the most promising, to a longer period of probation, before admitting them into the Church. This we are called upon to do first, because, as I firmly believe, only if they are spiritually living before baptism, will they continue so afterwards; and, secondly, because the Jews, who have been led from their infancy to consider religion as consisting in outward formalities, are apt to suppose that when they are once baptized, all is done; whilst the very fact of that holy ordinance being withheld, tells them continually that they are not yet what they ought to be, and keeps them alive to their want of that instruction and training which, thanks be to God, we are now better able to afford than in former years.

Several of our proselytes have died, and others have left, so that the number remains very much the same. Of these I will say little, as they will very probably read this letter. Two or three of them prove by their zeal in the cause of Christ, and in general by their behaviour, that they are under the influence of sanctifying grace. Others, I believe the largest class, live orderly, are regular in attending the means of grace, and endeavour to earn their bread by the sweat of their brow; but they are weak, and need a greater measure of the spirit of life in Christ Jesus. A third class, I fear, consist of tares, who for some time had the appearance of wheat, but now prove by their lives that they have brought over with them many bitter roots of Judaism, together with all the evils of their old corrupt nature. These cause us a great deal of anxiety and trouble, but we must have patience with them, as the Lord had patience with us when we were his enemies. These, and all the members of our congregation, I would earnestly commend to the intercession of all believers.

Our staff having been considerably strengthened, especially by the addition of a zealous clergyman, we are now better able to afford means of instruction and edification than formerly. Besides the daily morning prayers in Hebrew, we have two full services at Christ Church every Lord's-day: and every first (communion) Sunday of the month prayers and a sermon in Arabic (by Mr. Nicolayson). The other Sundays the Arabic services takes place in the school-room and in week-days in a private house. Besides the services at Church, the Rev. Mr. Crawford has a more simple one, such as our people require, in his own house, in English; and the Rev. Mr. Valentiner has a similar one in German, at the Hospice of the German Doaconesses. Every Wednesday evening we have service at the school-room, which consists of singing, prayer, and a simple exposition of the Word of God. It is in German, which nearly all understand; except on the first Wednesday of the month, when there is a Missionary meeting, both in English and German.\* Besides these public services, we endeavour

\* There is, besides the instruction given daily to inquirers, a Bible Meeting, in German, held every Wednesday evening, at the Diocesan school-room. At this all the brethren of the mission, who can use that language, and also Pastor Valentiner and Mr. Sandreczki, take their turn in expounding a chapter, or part of one, in regular course,—in which we have now arrived at the fifth of Acts,—which is introduced by a hymn and prayer, and closed also with prayer. On the first Wednesday evening

\* Concluded from last week.

to bring the Gospel to the hearts of and consciences of the Jews, the natives, and the proselytes, according to opportunities.

The Diocesan School has, under the blessing of God, continued to prosper, although it labours under many disadvantages. The number of the children having considerably increased, I availed myself of my visit to England last year to engage two female teachers, Miss Dickson and Miss Webb, who arrived here, together with me, at the end of the year, when the school was divided into two branches—the boys' school and the girls' school—in different houses. The average number of the boys during this year has been sixty, and of the girls thirty. Of these children, more than forty are of Jewish origin, two of them are Moslems, and the remainder belong to various Christian Churches. The subjects taught are, besides reading, writing, and cyphering, first of all, the whole Word of God in its different bearings; English and Arabic (German only to the children of Jewish-German parents); geography, history, and to the boys, geometry; and knitting and needlework to the girls. Their proficiency varies more than in common schools, on account of the difficulties arising from the different languages of the children. But I believe there are a good number on whom the Word of God has already made, more or less, a deep impression. There are especially three Jewish girls, still unbaptized, who give evidence of the grace of God working in their hearts. Of these children, twenty-two or twenty-four are fed and clad, and eighteen have lodging in the school, being orphans, or altogether destitute. Of these, this year, from eight to twelve have been Jewish children, mostly unbaptized. The difficulty of finding houses at all convenient for schools, and rents being high and still rising, has induced me to build a large and substantial school-house, which will contain accommodation for the teachers and thirty boarders, and rooms for the instruction of about eighty scholars. I had at first intended not to expend more than from £200 to £300 upon it this year; but after the foundations were laid, circumstances compelled me to push on the building without delay as far as my means would allow.—I have therefore expended about £400 to £500 more to finish it next summer. The water alone, for mortar, has cost £60.

Having said thus much, I need only say a few words on each locality where the work of evangelization is going on. We have small Protestant communities in Jerusalem, Bethlehem, and Jaffa. The three are under the special care of the zealous Mr. Sandreczki of the Church Missionary Society, with the help of my Scripture-reader, Michael. There are also schools at Bethlehem and Jaffa, containing each about twenty children, almost all boys. The Rev. Mr. Klein, of the Church Missionary Society, having been absent from his post during the last summer, I fear the Protestant community at Nazareth, consisting of about two hundred, with the children, have not made much progress. There have been misunderstandings of late, but there seems to be a good nucleus of persons of both sexes, who have continued, in the absence of their pastor, to meet almost daily to read the Word of God and to pray together. Mr. Klein having just returned from England, it is to be hoped that the work will again prosper in Galilee.—Both the church and the schools at Nazareth are now under the control of the Church Missionary Society.

At Nablous, the Samaritan priest, and others, who seemed to be drawn towards Christianity, have gone backward this year, so that at this moment I have no relation with them. But my school there is most prosperous, not so much on account of a greater number of children, as on account of their love to the Word of God. It contains now thirty-eight children, including four Mahometan boys, and two girls. About a dozen of the older boys are thoroughly acquainted with the whole Bible. Till within a few months there were only five or six Protestants at Nablous: but the Greek hierarchy continuing to harass those that read the Bible, or send their children to my school, a good number have been obliged, of late, to declare themselves Protestants, and to separate completely from

however, in each month, this is superseded by our Monthly Missionary Meeting, at which, after prayer, and a chapter from the Bible, I generally communicate, first, the latest intelligence that may have reached us from the Jewish field; and Brother Crawford, or Dr. Macgowan, that from the Missions to the heathen, and then Pastor Valentiner gives a résumé of the whole, in German, for those who understand that language best, and closes with prayer in the same.—Letter of the Rev. J. Nicolayson to the London Jews' Society.

the Greek Church, which they have since experienced afresh, is also a persecuting Church: for on Sunday, the 30th of October, whilst the Protestants were at Divine Service in my school-house, a mob of bigoted Greeks forced the door, and began to curse, to beat, and throw stones at the Protestants. The matter is now under investigation. I have lately appointed an Evangelist to take care of the flock at Nablous—a pious soul-minded man—until a Missionary be appointed and settled there. I had formerly intended to appoint a Greek priest, who, solely by reading the Bible, has in good measure come to a knowledge of the truth: but when he came here in the spring, to pay me a visit (I had not seen him for several years), he was prevailed upon to go to the Greek Convent: there he was thrown on the floor, and one of the bishops put his foot on his throat to exact a promise, in consequence of which he did not return to me: but I hear that he still protests against the errors of his Church. Several priests are well disposed, but they are ignorant, and in iron bondage. Of all these Protestants and inquirers, I must say that they are weak, and still in many respects under the influence of former perverted habits: but most of them are intellectually convinced of the truth of the Gospel, and I trust some are really under the saving influence of grace.

Apologizing for the length of this letter, I beg heartily to thank all those of you who hitherto have helped me by peculiar assistance, by your advice, and your prayers, in carrying on the arduous and important work entrusted to me in this country. May God reward you a thousand-fold! Finally, brethren, pray for us, especially in the days of trouble, that the Lord our God may be with us, our light, our strength, our all in all. And believe me, in Christian faith and love, your humble servant and brother in Christ.

(Signed) S. ANGELO. HIEROSOL.

Jerusalem, 18th Nov., 1853.

## Kittys' Department.

## LITTLE THINGS.

BY FRANCES D. GAGE.

O! MOTHER, get my bonnet, do,  
I want to go and play;  
And hurry, mother, tie my shoe,  
Or sis-will run away.

O! mother, do untie this string,  
It is a hateful knot;  
And tell me where I put my sling—  
I really have forgot.

Mother, see here, my dress is loose,  
I wish you'd hook it up;  
O dear, I want a drink so bad;  
Ma, take me down the cup.

Mother, I want a long, strong string,  
To make my kite fly high;  
Give me more paper for the tail,  
I'll make it reach the sky.

I've cut my finger, mother—oh!  
Do tie a rag upon it;  
And, mother, there—do sew this string  
Again upon my bonnet.

And mother, sew this button on  
My pants—see how they look;  
And mother, stick these leaves  
Into my spelling book.

Oh! mother, mother comb my hair,  
And wash my face right clean:  
We girls are all a-going to walk  
To-night upon the green.

To-night just after school, you know—  
The mistress said we might;  
And, mother I must have some cakes,  
And cheese, to fix things right.

Oh! mother, pick these stitches up—  
I've dropp'd half a score—  
And see, there's one all ravelled down  
A dozen rounds or more.

Mother, where is my jumping rope?  
Mother, where is my hat?  
Mother, come help me build my horse,  
Mother, John plagues the cat.

Thus hour by hour and day by day,  
These little things intrude,  
Till many a mother's anxious heart  
Is weary and subdued.

And to the ever troubled ear  
The sacred name of mother,  
By being ever dwelt upon,  
Sounds worse than any other.

But let each mother pause and think  
How much she has at stake;  
How many thousand tiny drops  
It takes to fill a lake.

Remember that her noisy boy  
A statesman bold may be;  
And, strong in truth and right, may teach  
A nation to be free.

With glowing words of eloquence  
Maintain Jehovah's plan,  
Till vice shall hide its head for shame,  
And nations bless the man.

**KISS ME MAMMA, DO KISS ME!**—The child was so sensitive—so like that little shrinking plant, that curls at a breath, and shuts its heart from the light.

The only beauties she possessed were an exceedingly transparent skin, and the most mournful blue eyes. I had been trained by a very stern, strict, conscientious mother, but I was a hardy plant, rebounding after every shock; misfortune could not daunt, though discipline tamed me! I fancied, also, that I must go through the same routine with this delicate creature, so one day when she had displeased me exceedingly, by repeating an offence, I was determined to punish her severely. I was very serious all day, and on sending her to her little couch, I said:

Now, my daughter, to punish you, and to show you how very naughty you have been I shall not kiss you to-night.

She stood looking at me, astonishment personified, with her great mournful eyes wide open. I supposed she had forgotten her misconduct till then, and I left her with the big tears trickling down her cheeks, and her lips quivering.

Presently I was sent for. "Oh, mamma, you will kiss me, I can't go to sleep if you don't, she sobbed, every tone of her voice trembling, and she held out her hands.

Now came the struggle between love and what I falsely termed duty. My heart said give her the kiss of peace; my stern nature urged me to persist in my correction, that I might impress the fault upon her mind. That was the way I had been trained, until I was a most submissive child; and I remembered how often I have thanked my mother since for her straight forward course.

I knelt by the bed side—"mother can't kiss you, Ellen," I whispered, though every word choked me. Her hand touched mine: it was hot, though I attributed it to excitement. She turned her grieved face to the wall. I blamed myself as the fragile form shook with half suppressed sobs, and saying "mother hopes little Ellen will learn to mind her self after this," and left the room for the night.

It might have been about twelve when I was awakened by the nurse. Apprehensive, I ran to the child's chamber. I had had a fearful dream.

Ellen did not know me. She was sitting up crimsoned from the forehead to the throat, her eyes so bright that I almost drew back aghast at their glance.

From that night a raging fever drank up her life—and what think you was the incessant plaint poured into my anguished heart.

"Oh, kiss me mother—do kiss me mother, I can't go to sleep. You'll kiss your little Ellen won't you? I can't go to sleep. I won't be naughty if you'll only kiss me. Oh! kiss me, dear mamma; I can't go to sleep."

Holy little child, she did go to sleep one gray morning, and never, woke again—never! Her hand was locked in mine, and all my veins icy with its gradual chill. Faintly the light faded out of these beautiful eyes, whiter and whiter grew the tremulous lips. She never knew me, but with her last breath she whispered, "I will be good, mother, if you will only kiss me."

Kiss her! God knows how passionate but unavailing were my kisses upon her cheek, after that fatal night. God knows how wild were my prayers that she might know, if but only once that I kissed her. God knows how I would have yielded up my very life, could I have asked forgiveness of that sweet child.

Well, grief is unavailing now. She lies in her little tomb—there is a little urn at her head, and a rose bush at her feet—there grow sweet summer flowers: there waves the gentle grass, there birds sing their matins and vespers, there the blue sky smiles to-day, and there lies the freshness of my heart.

### Selections.

It is just three hours since the Speech was spoken by the Royal lips in London: yet, thanks to "the marvels of science," here we have it through the Magnetic Telegraph, and it will be in the hands of some of our readers almost as soon as the Royal cortege will have regained the Palace, or as it will have been read by the Speaker in the House of Commons! The London

Morning Papers—Times, Chronicle, &c., cannot publish it till to-morrow, and cannot bring it here until Thursday evening, when, except in a few out-of-the-way cases, it will have been old news to the readers of the Constitution.

The first slip reached us at a ¼ to 3 o'clock, Cork time, and the last words reached us at half after 4.—The marvel is the greater when it is remembered that it had to travel by messenger nearly 4 miles from the House of Lords to the station in the city; thence to be telegraphed to Liverpool, again telegraphed to Carlisle, again by submarine wire to Belfast, thence to Dublin, and finally to Cork, thus completing a circuit of nearly 800 miles. We need scarcely observe that at each station the process of retranscription had to be repeated. We congratulate the Company on this most successful demonstration of the perfection of their system.—Cork Constitution, Jan. 31.

**A SHIP TO CAPTAIN CREIGHTON.**—The fund collected in New York for the San Francisco rescuers has been distributed, by giving each of the captains of the three ships which took off the passengers the sum of \$2500 and each a gold medal, and \$250 and a gold and silver pitcher, or tea set, to the first mates, \$200 and a gold medal to the second mates, \$100 and a gold medal to each petty officer, and \$50 and a silver medal to each seaman. Various other distributions have been made to others, who distinguished themselves in tendering service on that occasion. This is probably a proper distribution of the fund raised in New-York, though somewhat premature, as the reward should partake more of a national than a civic character. As other cities are contributing similar funds, we would suggest, as the most suitable gift, at least to Captain Creighton, a new ship, to be called "The Rescue." Without being invidious, we may say, that however deserving the other captains, the master of "The Three Bells" merits a greater reward, because his ship was in a leaky condition, because he remained by the wreck heroically for six days and nights, and lastly because he is a foreigner. He is a young man, with his fortune yet to make; and, therefore, to give him a ship would be doing him a substantial service. Such a gift, moreover would honor the donors as much as the recipient. Wherever "The Rescue" appeared, even in the furthest corners of the globe, her name would be a testimony to the generosity of Americans, as well as of the humanity of her owner. If sufficient money cannot be raised to buy a whole ship, why not purchase Captain Creighton a half or quarter interest in one! Have we not enough merchant princes in Boston, New-York, Philadelphia, Baltimore and New-Orleans, who would be glad to have their names associated with "The Rescue!"—medals, however appropriate, would come more suitably from Congress than private individuals. Leave it to Congress, therefore, to give the medals, but let the public bestow the ship.—Philadelphia Ledger.

**ANOTHER INSTANCE OF NOBLE LIBERALITY.**—We find in an exchange paper an account of pious liberality on the part of a layman, the late Rufus H. Nevins, which though not so great in the amount of money devoted to religious charities, as was bequeathed by the late Mr. Phelps, to similar purposes, (an account of which we published in our last,) yet is, in these days of worldliness, worthy of note and imitation.

Mr. Nevins after making due provision for his family, bequeathes the following sums to—The Union Theological Seminary, New York, \$4000: the Dewitt Dispensary, \$1,500: the New York Juvenile Asylum, \$1,500: American Female Guardian Society, \$1000: Association for Relief of aged and indigent Females, \$1000: Northern Dispensary, \$1000: Prison Association for Female Department, \$1000: Colored Home, \$1000: N. Y. State Colonization Society, \$3000: Society for Relief of half Orphans and Destitute Children, \$1000, Society for Relief and Employment of the Poor, \$1000; Newport Hospital, \$5000: American Bible Society, \$2000; American Tract Society, \$2000. American Home Missionary Society, \$1000. N. Y. City Tract Society, \$2000.

It is said that the sum of twenty-seven thousand dollars does not cover the whole amount of Mr. Nevins' charitable and religious bequests.

**THE LARGEST ON RECORD.**—A ministerial friend of ours in this city, last week, who performed a marriage ceremony, received therefor from the bridegroom \$50 in gold, and from the bride, a member of the Episcopal Church, a deed to a city lot worth \$2500—total \$2550. This is the largest marriage fee of which we ever

heard. By way of contrast, we may as well state that a brother preacher married another couple in his obarge, about the same time, and got nothing for his trouble. So goes this world.—Western Christian Advertiser.

**A HANDSOME TOKEN OF REGARD.**—Some churches understand their own interests and their pastors' welfare, by enabling them to replenish their libraries and thus qualify themselves for increasing usefulness.

A few gentlemen, members of the congregation of which Rev. Henry M. Niles is pastor, in Valario, Columbia county, learning that he was about to visit this city, placed in his hands one hundred dollars, to be expended for books. Such instances of liberality are rare, and therefore worthy of record.

**DIOCESE OF SYDNEY.**—A Meeting, convened by the Bishops of New Zealand and Newcastle, was held at Sydney on the 29th of July last, to take measures for establishing a Church of England College in connection with the University. The Archbishop of Canterbury presided. A plan for the future College was submitted to the Meeting and adopted, as was the proposal for the establishment for a theological college for the reception of candidates for orders.

**MISSIONARY RESOURCES OF GREAT BRITAIN.**—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about one million seven hundred and fifty thousand dollars: by those of America \$750,000: making altogether two million five hundred dollars.

**VISITORS AT NIAGARA.**—During the past season 17,000 persons, 20,000 more than last year, crossed the bridge leading to Goat Island, Niagara Falls.

The sum of \$200,000 has been subscribed in Bristol County, Mass.; exclusive of New Bedford, towards the 'million fund' for the enforcement of the Maine Law.

### Correspondence.

FOR THE CHURCH TIMES.

"For a good work we stone thee not; but for blasphemy; and because that thou being a man makest thyself equal with God."—John 8: 58.

Notwithstanding the plain and unavoidable testimony of the Jewish Scriptures, that the Jews stoned the Lord of Life, and put him to the ignominious death of the cross, for asserting his equality with Jehovah, we still find this fatal root of Antichristian Rationalism putting forth its rank shoots most vigorously with the other heresies of the age. For the Unitarian still persists in regarding Jesus as a man! He would not stone him for a good work, but "that thou being a man makest thyself equal with God." Is it not here that the Jew stumbled—and shall the Gentile stumble upon this "rock of offence" also? Were the Jews cast out of God's vineyard for their very disbelief of his Emmanuelship, and shall they in their turn witness the fall of the Gentile into the self same memorable predicament of ruin? Can there be then at the present juncture in the Christian Church, a subject more deserving our solemn and anxious enquiry than this! What shall we do to be saved from the wrath that must fall upon the ungodly, and upon all who hold "the truth in unrighteousness?" Was Jesus "the way"—and "the truth"—and "the life?" He expressly informed the Jew that he was? And it is just as plain that the Jews understood him to say this, and that they crucified him for so saying. The same Jesus that was so crucified addresses the same language to the Gentile of the present period, saying, "I am the way and the truth and the life!" The Unitarian confronts him with the Jew's denial and the Jew's contumely. Jesus says to his Gentile auditory, that although a man after the outward flesh, yet that he is "very God" with man, and that he is committing no robbery "in making himself equal with God!"—that "he and the Father are one!" And yet now again must "the despisers wonder and perish"—here is the Unitarian Gentile of the nineteenth century, after all the light, warning and experience manifested in the history of those ancient people—here is the uncircumcised Unitarian denying "the Lord that bought him"—reiterating the infidelity of those "blind leaders of the blind"—those unitarian scribes and pharisees who execrated the people against him. Our Unitarian scribes still transmit, approve, and endorse the language and violence of their Jewish predecessors, the ancient Regicides:—"We stone thee not for a good work, but for blasphemy; and that thou being a man makest thyself equal with God!" Much as we have been struck with the originality of the "Eipsis Israel"—its surprising subtilty of thought—striking and ingenious, and indeed highly interesting exposition of prophecy; it requires no very profound etymological acumen, to detect the thoroughly Jewish Unitarianism pervading every line or passage having any emphatic reference to "the Being" or "Divine Essence" of the Saviour. Upon this all momentous and fundamental "key-stone" of the building, is made with hands; upon this all comprehensive and quickening, yet simple and resolvable "Alpha and Omega" of all that "the Prophets have written and

said"—the Lamb slain from the foundations of the world"—as the trespass offering for all sin in all time;—upon this central point the focal theme and touchstone of "Moses and the Lamb", the song in heaven of "harpers harping with their harps";—as for all that has been written with the sunbeam of Scripture by the finger of God in the light of "his Son"; into this illuminated centre where all the divine rays of Revelation converge, the author of "Elpis Israel" is as decidedly an uncircumcised and infidel Unitarian Jew, as ever were the men who reviled the Saviour upon the Cross, wagging their heads at him, and saying, "If he be the Son of God, let him come down from the Cross and we will believe in him." It is to very little purpose indeed, that Dr. Thomas would tell us about the "Elohim" whom he makes "creature delegates and messengers for the work of "creation,"—to lay down the foundations of the world, and then erect, build up, and put in order the vast fabric. It is in vain that he teaches us, that Jesus was but a *preferential*, a *Joshua* select from the Elohim—to take up the throne and purpose of Revelation, just where the other Elohim and Moses and the prophets left it;—that the Saviour of mankind, in short, is nothing more than the great captain and commander in chief of the Israelites, to lead them on to temporal conflict and to victory. It may be all very true that, the Emperor and Empire of the Russe, may be about to be the Russo-Assyrian lever of Providence, for the final development and consummation, the closing scene of the stupendous "Millennial" drama. But when Dr. Thomas in a deliberate and elaborate exercise of his literary powers through the Press, gravely tells us that the Saviour of mankind, in the full meaning of the words, abstract and concrete—is, though in an enlarged sense, limited and circumscribed as a creature, so that it may be said of Immanuel: *there has been when he was not!* Into this nutshell it is, that, like a gnawing worm, at the kernel, the arch-heresy of the Unitarian infidel lies, and which the eye of faith, when taught by the simple letter of the word, detects at a glance as the fatal point where the Jew stumbled and fell. To which her no less simple yet truly majestic reply is: *Man has sinned and God has suffered! No sin offering!—no pardon. No lamb!—no sin offering! No God!—no lamb!*

ALUMNUS VINDESORIENSIS.

DIOCESAN CHURCH SOCIETY.

MR. EDITOR.—As the Report of the Society will shortly appear, permit me through the medium of your paper to suggest the propriety of publishing the names of the Missionaries paid by the Society, with the amount received by each placed opposite his name, and their respective stations given. It would also be gratifying to see published every year, one letter at least from each Missionary, that we may understand how they are getting on, whether they have converted any souls to God, in a word, that we may know the kind of persons we have engaged in the work. I am aware, sir, that this would add some little to the expense of printing, and the labour of our excellent Secretary, whose gratuitous labours on behalf of the Society cannot be too highly prized, but it would add very much to the interest of the Report, gratify a large number of subscribers, and perhaps fully repay the outlay and trouble by an increased interest in the Society on the part of Churchmen throughout the Province.

Yours, A SUBSCRIBER.

FOR THE CHURCH TIMES.

GUARDIAN ANGELS.

Guardian Angels at our birth,  
By Thee, O Lord, are giv'n;  
Who, while they minister on earth,  
Behold Thy face in heav'n. a

Guardian Angels when we stray,  
Our wand'ring steps restrain,  
Sword-arm'd they meet us on the way,  
To turn us back again. b

Guardian Angels while we sleep,  
Encamp around the scene;  
And silently their vigils keep,  
The earth and heav'n between. c

Guardian Angels when we die,  
Our deathless spirits bear  
To their retreat within the sky,  
And then enthroned them there. d

In scenes of woe, in hours of pain,  
Our Guardian Angels share,  
With them we join the enraptured strain,  
They strengthen us in pray'r. e

O may we do Thy blessed will,  
O Father, Saviour, Friend,  
That we with Guardian Angels still  
Th' eternal age may spend. f

W. D.

a Matt. xviii. 10. b Numbers xxii. 24. c Gen. xxviii. 12. d Luke xvi. 22. e Luke xxii. 43. f Mark xii. 25.

It is a gratifying fact, that at the present time (and we believe it has been so for months past.) there are not more than three persons confined in the Gaol of this City, and these three are implicated in one offence. Considering the free scope that Intemperance (the great purveyor for Gaols, and Bridewells and Poor Houses,) still has in our midst, there is probably not a city on this Continent of the same population, of which a similar account can be given.

## The Church Times.

HALIFAX, SATURDAY, FEB. 25, 1854.

LENT.

ON Wednesday next, according to the Church's calendar, will commence that season of Lent, which, from the earliest period of the Christian Church, has been considered as a time of more than ordinary humiliation before God. It is well known that according to the rules of our Church, it is a season of abstinence, a practice which, if removed from the superstitious character assigned to it by the Church of Rome, is worthy of the attention of every serious Christian. The Church of England exercises no tyrannical sway over her children in this or in any other matter. While she recommends the observance as a means conducive to spiritual improvement, and while she teaches us to pray for such abstinence, that our flesh being subdued unto the spirit we may in all things obey His godly motions, she yet attempts no iron bondage over our consciences, she sends us to no priest to tell us what we shall eat or what we shall drink—she comes not into the market with her "indulgences." But she tells us that the "kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." She reminds us that "God is a spirit and must be worshipped in spirit and in truth." The whole tendency of the Church's teaching is to take us off from the "form of godliness," and lead us to "the power thereof." Her times and seasons, her fasts and feasts, her holidays and her means of grace, are all designed by the Divine aid to inspire us with hopes of glory, and fit us for the spiritual worship of the Sanctuary above.

The solemn service appointed for Ash Wednesday is well calculated to usher in a season of humiliation and repentance. It is called "a Communion and denouncing of God's anger and judgments against sinners," gathered out of Deut. 27 ch. and other places of Scripture, and the "AMEN" to be pronounced, is not, as sometimes misunderstood, equivalent to a cursing of others;—but a simple affirmation of the solemn and inspired truth, to which it is appended, a "verily"—"so it is." In the words of the Office, its intention is, "that being admonished of the great indignation of God against sinners, we may the rather be moved to true and earnest repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which we affirm with our own mouths, the curse of God to be due."

In our sister Church of the U. States, this serious season is generally selected, especially in the cities, for the Confirmation of the young. And so we observe that the Clergy in the two Parishes of this city are busily engaged in preparing for that solemn and most interesting rite. May the Holy Spirit be with and bless them in these labours, and may the public profession of Religion which their classes are about to make, be in every case accompanied by the sincere and hearty devotion of the soul to God. So that when the Bishop shall by and bye lay his hands on their heads, it may be a *Confirmation indeed*, of each precious soul in a "perpetual covenant that shall never be abolished."

ANOTHER LABOURER.—The Rev. Henry Deblois, B. A., of King's College, has gone for the present to Bridgewater, Co. of Lunenburg, as assistant Missionary. Mr. Deblois went out recently to the West Indies, where he was ordained by the Bishop of Antigua, with the view of remaining in one of the Islands, but the climate not agreeing with his health, he was obliged to return to the North. On his passage he was wrecked as before stated, on the coast of N. Carolina, and after suffering great hardship while clinging to the rigging, during which the stronger men around him perished, he was taken off by a Pilot Boat, and saved. He has now returned to exercise his ministry in his native land, and we earnestly pray that the life so wonderfully spared, may by the Lord's grace, be consecrated to active and useful service in that important district to which he has been sent, and where years ago we urged that another missionary should be stationed. We have pleasure in subjoining the following card:—

"Revd. Mr. Deblois begs leave to acknowledge through the medium of the *Church Times*, the receipt of the handsome sum of FIVE POUNDS, in order to aid him in procuring a suit of Canonicals."

At the first meeting of the new Board of Governors of King's College, held on Friday the 17th in-

stant, the Revd. James C. Cochran, A. M. was unanimously elected Secretary of the Board, in the place of J. C. Halliburton, Esq. resigned, who at the same time was appointed Treasurer.

The warlike intelligence brought by the *Canada* last week, has been still further corroborated by the telegraphic reports since received via New York, which communicate the actual departure of the Russian Ambassadors from London and Paris, and also the taking up of some of the Cunard Steamers to convey British troops to Constantinople. It is stated also that 80,000 French troops are about to move in the same direction. Numbers of Poles and Hungarians have entered the Turkish service, and English and French Engineers are said to be aiding in strengthening the fortifications of the Crescent city. Each week may now be expected to bring us more exciting intelligence, and it is to be feared that with the returning Spring the fury of a desolating War will once more be let loose on the European world, when and how to be stayed "no mortal spirit can toll."

We are happy to extract the following notice of one of our youngest soldiers, from the *Capo Breton News*:—

Plaster Cove, January 31st. 1854.

TO THE EDITOR OF THE C. B. NEWS.

Dear Sir.

On Sunday last we were gratified by the performance of Divine Worship at Ship Harbour, by a Clergyman of the Church of England. The Rev. W. G. T. Jarvis, stationed at Arichat, has been instructed by the Bishop to visit Plaster Cove, once a month. Such an appointment, while it affords no small testimony of the watchful care of our good Diocesan over his Flock every where, cannot but be highly pleasing to Churchmen, in this locality; and that it was duly appreciated, was evident from the attendance, which would have done credit to many larger places, on this first occasion of the Rev. gentleman's visit.

Though the day was bitterly cold, yet persons were to be seen from many miles around, who came no doubt with longing ears and anxious hearts to hear and unite their voices with that of the Church; and therein their did not fail. One might suppose that being so long without the Services of the Church, they would become careless of the nature and spirit of her Liturgy; but the responding voices heard around, was proof that those soul-stirring strains of devotion, were not without their usual effect of engaging the attention, and warming the whole heart. In the present instance they were as drops of water to the parched ground. The entire Service was conducted with propriety and devotion, and spoke the satisfaction derived from it by the Churchmen here who longed for its appearing. There were two Services—one commenced at eleven o'clock in the morning, and the other in the evening.—Several children were baptized. The Sermons which followed each Service were listened to with great attention—were free, logical, convincing, and beautiful—and speak highly of the talent and energy of this young disciple of Christ's, lately enrolled under the banner of his Ministry in the bosom of the Church of England, and whose beginning portends that he will be a bright star in the Church's crown. We sincerely hope that these precious visits may ever be protracted—never discontinued, but rather increased, until the wings of the Church shall be permanently unfolded here, which it is hoped may not be too far distant.

Yours sincerely,

COURTEOUS.—We cut the following from a late No. of the *Christian Messenger*, and are much gratified by the kindly sentiments therein expressed towards King's College, and especially to him who for many years was its only Instructor. We think we know the hand which penned these lines, and we are sure that his Tutor, to whom he bears such honorable testimony, ever felt for him the strongest and most parental regard.

We observed by a late No. of the *Church Times*, that at a meeting of the Incorporated Alumni of King's College, Windsor, the complement of Governors of the Institution prescribed by the Act, has been filled up by the election of eight gentlemen, in addition to the four life Governors nominated by the Statute. We are sincerely glad to observe these signs of vigorous action going on in this old and highly respectable Seminary. With all the evils and disadvantages under which it has had to contend ever since its inception, King's College has effected great good, and deserves well of the Country. Its first, and one of its most efficient teachers, and who ought to have been its first President, the Rev. William Cochran, D. D., laboured long and zealously for its advancement, and for the cause of Education in the Country, and that without party or sectarian spirit, as we ourselves can testify.—We owe much to his instruction, and always feel pleasure in bearing testimony to his worth. We are assured that the real friends of Education throughout the Province, whatever department of Christians they may belong, will be gratified in witnessing the brightening prospects of King's College, as composing part of the general body that is hereafter to elevate and maintain the character of our Country in the scale of mental and moral improvement.

**DURING** the past week a Temperance Convention, previously advertised, assembled at the Temperance Hall in this City, and was attended by a large and respectable body of Delegates from various parts of the Province. The chief subject of their deliberations has been a Prohibitory Law, somewhat like that so well known as the "Maine Law," which it is desired to pass through the Legislature in order to restrain the importation, manufacture and sale of intoxicating drinks, except for sacramental, medicinal and mechanical purposes, and under certain regulations. The discussion of this important subject has been characterized by much ability, prudence and moderation; but as the action of the Convention is merely of a recommendatory nature, and designed to put the Legislature in possession of the opinions of the people of Nova Scotia, with regard to the proposed enactment, we add nothing more at present as to the details of the measure. On Thursday last the Speaker and Members of the House of Assembly, and several Members of the Legislative Council, attended in the Temperance Hall by invitation from the Delegates, when an able address replete with valuable statistics, and varied information, bearing on the subject in hand, was delivered by the Rev. Dr. Cramp, and was listened to by the Honorable Gentlemen with marked attention.

This one fact, unprecedented in the history of this Province, may be regarded as highly significant of the increased importance attached to the great Temperance question in the minds of the people of this country,—and also as showing that a crisis has arrived, demanding the application of more stringent remedies than have been hitherto applied, to cure the manifold evils which Intemperance inflicts upon this land.

Whatever difference of sentiment may exist as to the particular measure now in agitation, there can be but one opinion among all christian people, as to the urgent necessity for the speedy application of some efficient check to these acknowledged evils. While we deprecate rash or violent Legislation on the subject, we do hope and pray that a matter so vitally affecting the present and eternal welfare of generations to come may be dealt with in a calm, dispassionate and deliberate manner, with a single eye to the glory of God and the real good of our people, and under a solemn sense of the account which ere long must be rendered at His bar, by those who make our Laws and those for whom they are made.

LEGISLATIVE.

THERE has not been much of interest in the Parliamentary proceedings of the week. The Elective Franchise question has been again under discussion. Railway bills in conformity with the Resolutions given in our last, have been introduced by the Government, and we presume will be taken up at an early day. A Bill in amendment of the existing License law has also occupied the attention of the House. On Thursday, after the address at Temperance Hall, the Hon. J. W. Johnston spoke for nearly three hours on the Resolutions introduced by him relative to a Federal Union of the Colonies. We only heard the closing part of the speech, which both for matter and style, was in refreshing contrast to the party bickerings which too often resound in our Legislative halls. Judging however, from the listlessness of some, and the constant locomotion of others, it would seem as if members were little sensible of the importance of the measure under consideration.

D. C. S.

RECEIPTS.	
Feb. 1—Westport,	£1 0 0
Wilmot,	5 15 0
2—New Dublin,	10 0 0
Sydney, O. B.,	27 0 0
Pugwash,	8 17 11½
Musquodoboit,	5 5 8½
3—Granville,	21 5 0
Lower Granville,	9 0 0
Bridgetown,	12 5 0
4—Pictou,	19 4 1
5—Digby, £19 18 3½; Marshall	
Town, £2 11 5½,	22 10 0
7—Newport £10 19 10½; Walton £2	
8s. 9½d.; Coganmaguon £2 2s. 4d.	15 11 0
8—Aylesford,	18 3
Truro,	31 2 9
Hubbard's Co.,	4 12 6
Digby,	2 2 6
Weymouth,	12 5 0
Liverpool,	62 10 0
Yarmouth,	35 0 0
9—Lunenburg,	27 10 2½
Antigonish,	16 3 3
Sackville,	10 7 6
Ship Harbor,	17 11 3
St. Margaret's Bay,	13 3 8

12—Halifax, St. Paul's collect. in Church	43 8 0
Amherst,	20 2 6
St. Margaret's Bay,	0 11 0
Wilmot,	12 10 0
Barrington,	3 0 0
Guysboro,	10 17 4
15—H. H., Esq., Antigonish, for W. & O.	0 6 0
Collection at Annual Meeting,	24 19 6
Sydney, O. B.,	1 0 0
Proceeds Bill of Exch. £270 stg. rec'd from Rev. J. Stannage.	33 0 0
17—St. Margaret's Bay,	0 7 6

TO CORRESPONDENTS.

Our friend at Sandy Cove, will find the article which he sent us in the Church Times of Jan. 21. "Scrutator" has our thanks.—We have already published the Episcopal statement which he sends, in our paper of "D. W." urging vigorous efforts to secure the requisite endowment for the College, is received.

LETTERS RECEIVED.

From Rev. J. M. Campbell—parcel sent by stage. From Rev. Mr. Jarvis, Arichat—with one new subscriber. From Rev. A. Gray, Digby, one new subscriber. From Rev. Dr. Shreve, with £1—10s. for Mr. Robt. Fox, Hubbard's Cove, and 10s. for self. From A. W. Savary, St. John,—the papers are sent regularly from here, we cannot account for the irregularity—shall send the missing No. if possible, please prepay your letters.

Married.

At St. Luke's Church, by the Rev. Wm. Bullock, the Rev. CHARLES J. SHREVE, Rector of Guysboro, to ELIZABETH HARTSHORNE, daughter of the late Charles Jones, Esq.

At Noddy Quoddy, Eastern Shore, on the 18th Decr. 1853, by the Rev. James Breadlag, GEORGE LOUIS HARTLING, to CATHERINE HECTOR.

At Beaver Harbor, by the same, on the 20th Dec., GEO. HELGREN, to ELIZA HAWBOLT.

At Quoddy, by the same, on 28th Dec., JAMES HARTLING, to ELIZABETH GALLIGHER.

At Mario Joseph, by the same, 31st Dec., DAVID MITCHELL, to JANE HAWBOLT, widow, both of Halifax.

At Sheet Harbour, on the 14th February, by the same, JAMES BOUTILLIER, to ESTHER FARNALL.

At Chester, on Saturday evening, the 18th inst., by the Rev. Dr. Shreve, Mr. ISAAC RAFFUS, to Miss FRANCES FALT.

Died.

On Wednesday afternoon, WILLIAM OXBUTT, Esq., in the 76th year of his age.

On Thursday morning, Feb. 23, Mr. DAVID RUGG, aged 60 years.

At Arichat, on the 10th inst., after a long and painful illness, which he bore with Christian resignation to the Divine Will, CHARLES FIXOTT, Esq., M. D., a native of Jersey, English Channel, leaving a widow, a numerous family, and friends, to mourn their loss.

Lately, at the Narrows, Eastern Shore, Mr. HARRY PIER, an old and respectable inhabitant of that place.

Shipping List.

ARRIVED.

Saturday, February 19—Brig Velocity, Langenberg, Cardenas, 17 days; Brig Harriet Ann, Ellinger, Matanzas 20 days. Am. schr Lucy Ann, Mann, Portland 10 days. schr Noble, Chambers, Newfoundland.

Sunday, Feb. 19—Brigs Fancy, Grant, St. John, P. R.; Belle, Meagher, Boston; brigets Mata, Lauchner, Matanzas 16 days; Violet, Sturmy, Mayaguez 16 days; Lucy Ann, Strapson, St. John, N. B.

Monday, Feb. 20—Brig Orion, Goodwin, Mayaguez 17 days. schr Blue Nose, Martell, Baltimore 7 days.

Tuesday, Feb. 21—Schr Palmyra, Curtis, Cardenas 14 days; J. C. Archibald, Sagua la Grande, 14 days—lost a man overboard on Sunday off Sambro.

Thursday, Feb. 23—Schr Margaret, Odell, Fortune Bay, 14 days.

CLEARED.

Saturday, February 19—Steamer Ospray, Corbin, St. John's, N. F.; brigets, Margaret Moritimer, Burke, Kingston, Jam.; Mercy, Cameron; Cardenas; schr Dart, McNutt, Jamaica.

Monday, Feb. 20—Schr Cinara, Roy, F. W. Indies.

Tuesday, Feb. 21—Brig Benjamin Cushing, McDonnell, Boston.

Thursday, Feb. 23—Packet briget Belle, Meagher, Boston schrs Yesta Ellen, (Am.) Ellis, Fernambuco; Lucy, Allee; McPhee, New York.

MATERIALS FOR OIL PAINTING.

JUST RECEIVED, the following MATERIALS FOR OIL PAINTING, all of the best quality. OIL COLORS, in Collapsible Tubes, ACADEMY BOARDS, Prepared MILL BOARDS, PALETTE KNIVES, BADGER BLENDERS, Flat BRISTLE BRUSHES, Sable Ditto, DRYING OIL, ALSO, ON HAND—Round, Square, and Oblong boxes of COLOURED CRAYONS, BLACK CRAYONS, Cork Stumps, Paris Crayons, Drawing Paper, and all Materials for Water Color and Pen and Ink Drawing.

February 18.

WM. GOSSIP, 24 Granville Street.

COUNTRY MARKET.

PRICES ON SATURDAY, FEBRUARY 18.

Apples, per bush.	3s. a 5s.
Bacon, per lb.	6d. a 7d.
Beef, fresh, per cwt.	27s. a 30s.
Butter, fresh, per lb.	11d a 1s.
Catsup, per gallon.	4s. a 5s.
Cheese, per lb.	5d. a 6d.
Chickens, per pair.	1s. 9d. a 2s.
Eggs, per doz.	1s. a 1s. 3d.
Geese, each.	1s. 9d. a 2s.
Hams, green, per lb.	5d.
Do. smoked, per lb.	7d. a 7½d.
Hay, per ton.	£3 16s. a £4
Homespun, cotton & wool, per yard	1s. 7d. a 1. 9d
Do. all wool,	2s. 6d.
Oatmeal, per cwt.	16s a 17s.
Oats, per bus.	2s. 6d.
Pork, fresh, per lb.	3½d. a 4½d
Potatoes, per bushel.	3s.
Socks, per doz.	12s. 6d. a 15s.
Turkies, per lb.	6d. a 7d.
Yarn, worsted per lb.	2s. 6d.

AT THE WHARVES.

Wood, per cord.	20s.
Coal, per chaldron.	35s.

Advertisements.

JUST RECEIVED FROM NEW YORK.

SUNDAY SCHOOL LIBRARIES, of 100 Volumes, from the Protestant Episcopal Sunday School Union, and the following Books from the same Society.

Herbert Atherton, Love's Lesson, Stories of the Beatitudes, BARON'S LITTLE DAUGHTER, In the World but not of the World, Christmas at Home, Our Little Comfort, Our Opposite Neighbour, Packages of Sunday School Books.

SUNDAY SCHOOL LIBRARIES of 100 vols. from the Society for Promoting Evangelical Knowledge. These Libraries are got up in a very neat and appropriate style, and are well worthy of inspection. Rylo's Tracts.

—ALSO—FROM BOSTON—

SUNDAY SCHOOL LIBRARIES, from the American Sunday School Union. Consecutive Union Question Book—Matthew, Mark, Luke, and John, Union Primer, Union Spelling Book.

February 25. W. J. GOSSIP, No. 24 Granville Street.

LANGLEY'S AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH—is quite free from Acids, (so destructive to the Enamel) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 6d. each, at LANGLEY'S Hollis Street. Jan. 21.

HEALTHY GERMAN LEECHES.

JUST RECEIVED AT LANGLEY'S DRUG STORE, HOLLIS STREET. Jan. 14th. 1854.

FIRE INSURANCE.

THE ROYAL INSURANCE COMPANY OF LIVERPOOL, ENGLAND.

CAPITAL, TWO MILLIONS STERLING.

Amount paid up and available immediately, £275,115 stg. HALIFAX NOVA SCOTIA AGENCY, No. 172, HOLLIS ST

INSURANCE AGAINST FIRE IS EFFECTED by the Subscriber as Sole Agent for this Company, on Houses, Furniture, Ships on the Stocks, and other personal property at moderate rates of premium, in all parts of the Province.

HUGH HARTSHORNE, AGENT.

N. B. Churches, Chapels, Court Houses and other Public Buildings, Insured on the most favourable terms. Halifax, February 19th. 1853.

LIFE INSURANCE.

ROYAL INSURANCE COMPANY OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.

Amount paid up and available immediately, £275,115 stg. HALIFAX AGENCY, —No. 172, HOLLIS STREET.

FROM THE ECONOMICAL ARRANGEMENT IN REGULATING expenses arising from the combination of Fire and Life Insurances, this Company is enabled to effect Insurances on Lives at very reduced rates of premiums as will be made evident by a comparison of their Tables with those of other Offices. Attention is called to Tables 5 of premiums for insuring a sum payable at the age of 50 or at death—and Table 6 of premiums to secure a sum on a child arriving at the age of 21 years—both which modes of Insurance are coming into more extensive use. The Company's Almanac for 1853, containing Tables of Premiums and a variety of general information supplied gratis.

HUGH HARTSHORNE, AGENT.



Poetry.

THE WANDERING JEW.

FROM THE FRENCH OF BYRON.

CHRISTIAN, a cup of water give  
The way-worn man beside thy door,  
—whom the whirlwind never leaves—  
The Jew—who wanders o'eremore,  
Ne'er growing old through weary days,  
But one dream—to the end of time,  
Hoping to see the sun's last rays,  
But o'eremore the sun still shines,  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

For eighteen hundred years, alas!  
The whirlwind's breath hath hurled me on  
Above the wreck of myriad states,  
The ashes of old Greece and Rome.  
I've seen calamity o'erwhelm  
The nations which strove to thrive,  
Wish to succeed those ancient realms  
From out the waves two worlds arise,  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

God changed my fate for punishment,  
I give my love to all that dies,  
But quickly from on high is sent  
The sudden storm that with me flies,  
And if some poor old man implore  
The little coin which I can lend,  
He hath no time to press the hand  
I love, in passing to extend,—  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

Alone reclined by shrubs or flowers  
Upon the turf or by the wave,  
If I repose my weary powers,  
I hear the furious whirlwind rave.  
Ah, what doth cause the angry sky  
One moment pass'd beneath the shade,  
Can less than an eternity  
Give rest when such a life is paid?  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

Many a laughing, joyous child  
Recalls the image of my own,  
But if I turn to fast my eyes  
Deep shadows in the whirlwind's tone.  
Old man, what a dare for any wile  
To envy me this long career,  
These children upon whom I smile,  
My foot shall tread their ashes here.  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

I yet can find one little trace  
Of those old walls where I was born,  
And striving but to see the place,  
The whirlwind cries: 'Pass on, pass on'  
'Pass on!' and more the voice doth cry,  
'Rest thou—'till earth is clothed in gloom—  
Thou mayest not with thy fathers lie,  
They kept no place within their tomb.'  
Forevermore, forevermore,  
With this weary soul the world doth roll,  
Forevermore.

'Twas I reviled with fleecish laugh  
The Man-God in his agony—  
But 'neath my feet doth fly the path—  
Farewell, the whirlwind urgeth me:  
Whoe'er thou art lacks charity,  
Tremble at my just doom; and strange,  
It was not his divinity,  
The human life did God avenge,  
Forevermore, forevermore,  
With his weary soul the world doth roll,  
Forevermore.

Waverly Magazine.

Advertisements.

**EAST INDIAN CURRY POWDER.** THIS Powder is carefully prepared with ingredients of the choicest quality according to a formula brought from India by an officer of the British Army, who was long a resident there. Curries made with it are pronounced excellent; and when the accompanying receipt is strictly followed, cannot fail to please those who are partial to this kind of condiment. For sale at LANGLEY'S DRUGS, 11, Holborn Street.

CHURCH SERVICES & BOOKS OF COMMON PRAYER.

JUST RECEIVED BY R. M. STEAMSHIP CANADA CHURCH SERVICES in Plain and Elegant Bindings, Books of Common Prayer, &c.

ALSO—ON HAND, A Large Assortment of BIBLES, TESTAMENTS, and RELIGIOUS BOOKS and TRACTS, suitable for all Denominations. WM. GOSSIP, Dec. 3, 1853. No 24 Granville Street.

THE FAR-FAMED MEDICINE

HOLLOWAY'S PILLS.

SURPRISING CURE OF A CONFIRMED ASTHMA, AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Middleton, of Scotland Road, Liverpool.

SIR.—Your Pills have been the means, under Providence of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most dreadful attacks of Asthma, frequently of several weeks' duration, attended with a violent cough, and continual spitting of phlegm intermixed with blood. This so shook my constitution that I was unfitted for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored tone and vigour to the chest and digestive organs. I am, Sir, your obedient Servant,  
(Signed) H. MIDDLETON,

Dated Jan. 1st, 1853.

A PERMANENT CURE OF A DISEASED LIVER OF MANY YEARS' STANDING.

Copy of a Letter from Mr. Gamis, Chemist, Yeovil, to Professor Holloway.

DEAR SIR—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Bilious Complaints, I may mention the following case. A lady of this town with whom I am personally acquainted, for years was a severe sufferer from disease of the Liver and digestive organs; her medical attendant assured her that he could do nothing to relieve her sufferings, and it was not likely she could survive many months. This announcement naturally caused great alarm among her friends and relations, and they induced her to make a trial of your Pills, which so improved her general health that she was induced to continue them until she received a perfect cure. This is twelve months ago, and she has not experienced any symptoms of relapse, and often declares that your Pills have been the means of saving her life. I remain, Dear Sir, yours truly,  
(Signed) J. GAMIS.

Nov. 23rd, 1852.

AN ASTONISHING CURE OF CHRONIC RHEUMATISM AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE.

Copy of a Letter from W. Moon, of the Square, Winchester.

TO PROFESSOR HOLLOWAY,  
SIR.—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended, and was attended by one of the most eminent Surgeons in this town; but obtained no relief whatever, and fearing that my health would be entirely broken up, I was induced to go into our County Hospital, where I had the best medical treatment the Institution afforded, all of which proved of no avail, and I came out no better than when I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed, I have felt no return whatever of the complaint. I am, Sir, your obliged Servant,  
(Signed) W. MOON.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist, Goole, dated February 14th, 1853.

TO PROFESSOR HOLLOWAY,  
SIR.—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel came necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail, until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it. I am, Sir, yours respectfully,  
(Signed) G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints.

- |                                |                       |                              |
|--------------------------------|-----------------------|------------------------------|
| Ague                           | Female Irregularities | Scrofula, or King's Evil     |
| Asthma                         | Sties                 | Evil                         |
| Bilious Complaints             | Fevers of all kinds   | Sore Throats                 |
| Blotches on the Face           | Stone and Gravel      |                              |
| Skin                           | Gout                  | Secondary Symptoms           |
| Bowel Complaints               | Head-ache             | Ulcers                       |
| Colic                          | Indigestion           | Tic Douloureux               |
| Constipation of the Intestines | Inflammation          | Tumours                      |
| Bowels                         | Jaundice              | Ulcers                       |
| Consumption                    | Liver Complaints      | Veneereal Affections         |
| Debility                       | Lumbago               | Worms of all kinds           |
| Dropsy                         | Piles                 | Weakness from whatever cause |
| Dysentery                      | Rheumatism            | &c. &c.                      |
| Erysipelas                     | Retention of Urine    | &c. &c.                      |

Sold at the Establishment of Professor HOLLOWAY, 244 Strand. (near Temple Bar.) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 1d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box.

Sub-Agents in Nova Scotia.—J. P. Cochran & Co., Newport; Dr. Harding, Windsor; G. N. Fuller, Horton; Moore & Chipman, Kentville; E. Caldwell and N. Tupper, Cornwallis; J. A. Gibbon, Wilton; A. B. Piper, Bridgetown; R. Guest, Yarmouth; T. R. Patillo, Liverpool; I. F. More, Caledonia; Miss Carder, Pleasant River; Robt. West, Bridgewater; Mrs. Neil, Lunenburg; B. Legge, Mahone Bay; Tucker & Smith, Truro; N. Tupper & Co., Amherst; R. B. Huestis, Wallaco; W. Cooper, Pugwash; Mrs. Robson, Pictou; T. R. Fraser, New Glasgow; J. & C. Jost, Guysborough; Mrs. Norris, Canso; P. Smyth, Port Hood; T. & J. Jost, Sydney; J. Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger boxes. N. B.—Directions for the guidance of patients in every disorder are affixed to each Box.

JOHN NAYLO Halifax General Agent for Nova Scotia. Feb. 11, 1854.

WESLEY & SINGLARD MANUFACTURERS OF



MONUMENTS.

CENOTAPH AND

Tomb Tables

Pier Tables

GRAVE STONES

BAPTISMAL FONTS, &c.

IN MARBLE AND FREESTONE. AT THE HALF PAX MARBLE WORKS, Corner Burlington and Bowlers' Streets. On Aug. 27.

BOOKS, BOOKS, BOOKS.

JUST RECEIVED FROM SCOTLAND, PER R. M. Steamship Canada, from Liverpool, G. B.

Libraries of 100 vol. of Miscellaneous and other Books, for £8 10s.  
McCheyne's Basket of Fragments.  
Modern Sacred Poetry, by McCubbin.  
Rosale and other Poems, by Emilia Munro, 3s. 6d.  
Treasury of History and Travel.  
Laws of the Church of Scotland.  
Bell's Christian Scatology.  
Boston's complete Works, in 12 vols.,  
Bunyan's Pilgrim's Progress, splendid edition, handsomely illustrated.  
Hogg's Weekly Instructor, 6 vols.,  
Foxe's Book of Martyrs,  
The Exhibition Keepsake, a splendid Book.  
Shepard's Parable of the Ten Virgins.  
Marsh on the Psalms; Boston's Memoirs,  
Farm Work Books,  
Together with a great quantity of small Books, suitable for Sunday Schools, for sale by WM. GOSSIP, October 15, 1853. 24 Granville Street.

COMPASSES, ASSORTED, DO. STEEL JOINT

3 Joints, 6 inches.  
Do. Loose Leg, 3 Joint, 6 inch  
Pen Compasses  
Cards Penknives, assorted, warranted,  
Silver Pen and Pencil Cases,  
Bronze Inkstands with glasses,  
Welch Slates, hardwood frames  
Patent Penholders,  
Steel Pens great variety.  
WILLIAM GOSSIP,  
No. 24 Granville Street.  
Dec. 18, 1853.

Books! Books!! More Books!!!

JUST RECEIVED FROM THE UNITED STATES

THE FOLLOWING WORKS:—  
Liddell & Scott's Greek English Lexicon,  
Spencer's Greek Testament, with English Notes,  
Buxton's Parish Sermons,  
Trench on the Parables,  
Trench on the Miracles,  
Kipp's Double Witness of the Church,  
Lynn Apostolica,  
Bradley's Practical Sermons,  
Presbyterian Clergyman Looking for the Church,  
Part II.  
Packages of interesting Reward Books from the Protestant Episcopal Sunday School Union.  
Tracts and Reward Tickets from the American Sunday School Union.  
Rev. J. C. Ryle's Tracts—"Be Zealous," "The Cross," "A Call to Prayer," "Living or Dead," single or by the dozen;  
Union Bible Dictionary,  
Mrs. Sherwood's Stories on the Church Catechism Ditto Flowers of the Forest,  
Rectory of Valehead,  
Beautiful Annuals for 1854.  
WM. GOSSIP,

DEPOSITORY, S. P. C. K.

AN INVOICE OF BIBLES, TESTAMENTS, BOOKS OF COMMON PRAYER, &c. having come to hand by last Steamer from Liverpool, England, I shall now be able to supply to Clergymen and others who may need them as follows:—

BIBLES for Schools, large, 1s. 3d.  
Do. smaller size, 1s. 1d.  
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BOOKS OF COMMON PRAYER, 6d. and 9d.  
Small Emb. Gilt Edged do. 9d. and 1s. 1d.  
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Outlines of English History, for Schools, 1s. 3d.  
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Outline of the History of the British Church, to the period of the Reformation, 1s. 9d.  
The Gospel Missionary, 1852, 1s. 1d.  
WM. GOSSIP,  
Aug. 20, Depository.

BILLS OF LADING and EXCHANGE for sale at WM. GOSSIP'S Book and Stationery Store, 24 Granville Street.

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